



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Ha'meem¹.

2. Descending² (of) the book (is) from Allah The Mighty, The Hakeem³ (infinite bekma⁴ Possessor).

3. Not We created the Heavens^w and the Earth^w and what (are) between them both except by the right and ajal⁵ (term-limit) musamma⁶ (that which is designated and/or named); and who^r disbelieved they^z a'mma (regarding) what (had been) warned they^z (are) shunners.

4. Let-say [you^s]: have you^c seen what you^z invoke of lesser than/without Allah, let-show me you^z what (that/on Earth)⁷ created they^z of the Earth^w; or for them a sherkon (partnership with Allah) in the Heavens^w; eetoney^x (let-you^z: bring/come-to me)^x by a book of before this, or a remnant^w/trace^w of knowledge, en (if) you^c were ssa'de-geena (always truth enforcers).

5. And who^a (is) adhallo⁸ (more astray) of whom^p [he] invokes of lesser than/without Allah who^p not yestajeebo⁹ (compliantly-answer) for him to The Qeyamatey's^w (Judgment's) Day, while they (are) a'n (off) their invocation (are) neglectors.

6. And if (had been) thronged the mankind, they^z were for them foes and they^z were by their eba'da'te^w (worship/servility-to-them) disbelievers they^z.

7. And if (to be/being) recited^w on them Our Aya'to^w (Qur'anic statements) evidences-she^{ym} said who^r they^z disbelieved for the right^x lamma (when/whence) [it^x] came(to) them: this (is) a magic manifest/manifester.

8. Or say they^z: iftrabo ([he] crafted it^x as a lie for fraudulent end); let-say [you^s]: en (if) iftaraytoho (I crafted it^x as lie for fraudulent end) then not possess you^z for me of Allah a thing; He (is) knowinger by what tofedhona¹⁰ (you^z group-rush) in it^x; sufficed by Him Shaheedan (iterative

حَمْدٌ
تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْحَكِيمِ

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ
مُسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا
أُنذِرُوا مُّعْرِضُونَ

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ
اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُتَوْنِي
بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ
عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ
مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْفِئِمَةِ
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

وَإِذَا تَتَلَّى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا
جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ
افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ
اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ
فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ

¹ See the *Lexicon* attached to this Translation for a commentary on this.

² The word "تَنْزِيلُ" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

³ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم".

⁴ See the *Lexicon* attached to this Translation for "bekma".

⁵ The word "الأجل" means term-limit, see اللسان!

⁶ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

⁷ The demonstrative pronoun "ذَا" in "مَاذَا" is an intensifier when it is suffixed to an interrogative pronoun, such as "إِذَا". Thus, such interrogative-intensifier-suffixal, roughly correspond in English to: "what on Earth" or "why on heaven's name," etc.!

⁸ The word "أَضَلُّ" = "adhallo" is a superlative adjective for "strayer" for which there is no English equivalent!

⁹ The word "يَسْتَجِيبُ" is rooted in "استجاب" meaning: favorably/compliantly answer, not just answer! See الهادي!

¹⁰ The word "تَفِيضُونَ" comes from "الإفاضة" which means a crowd of people rushing from one place to another

Witnesser/Testifier) between me and [between] you ^b ; and He (is) The Ghafooro (iterative Forgiver), Ar-Rabeemo (The iterative mercy Giver).	وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠﴾
9. Let-say [you ^s]: I was not an innovation ¹¹ of the messengers and not adrey ([I] profoundly know) what (is to be) done by me and neither by you ^b ; en (not) attabe'o ([I] closely-follow) except what (is to be/ being) revealed ¹² to me; and I am not except na'theeron (iterative warner) manifest.	قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرَىٰ مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنَّا تَتَّبِعُونَ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١﴾
10. Let-say [you ^s]: have you ^c seen en (if) (it ^x) [was] from enda (by munificence of/ by Rule of) Allah and disbelieved you ^c by it ^x and witnessed/testified a witnesser/testifier of Israel's sons on its ^x similar, so [he] believed and istakbartom ¹³ (you ^c affirmed your ⁿ standing haughtily above submission); verily Allah not guides-aright the people the dha'lemeena ¹⁴ (injustice-doers).	قُلْ أَرَأَيْتُمْ إِن كَانَ مِّنْ عِندِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٢﴾
11. And said who ^r disbelieved they ^z for whom ^r they ^z believed: if (it ^x) [was] khayran ¹⁵ (desirable/worthiness/goodness) not (would have) preceded us they ^z to it ^x ; and edh (when/while) not yahtadow (they ^z find and accept the aright-guidance) by it ^x then they ^z shall say: this (is) an ufkon ^x (slandorous-fabrication/specious concoction) ^x old.	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١٣﴾
12. And of before it ^x Mosa's (Moses') book (distinctly) ¹⁶ : principal and mercy ^w ; and this (is) a Book mussaddegon ¹⁷ (accepter as credible), tongue-Arabic to warn [he/it ^x] ¹⁸ whom ^r dhalamo ¹⁹ (they ^z wronged) and a bushra ²⁰ (a pleasing-tiding) for the benefactors.	وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَيُبَشِّرَ لِلْمُحْسِنِينَ ﴿١٤﴾
13. Verily, who ^r they ^z said: our Lord (is) Allah, afterwards they ^z straightened, so neither (is) fear on them and nor (shall) they sadden.	إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٥﴾
14. Those (are) the Paradise's ^w companions, immortals they ^z (are) in it ^w a requital by what they ^z were working.	أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٦﴾
15. And We enjoined the human by his both begetters (parents) ehsanan (reverentially and benevolently) ehsanan	وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ

¹¹ The word “بدعاً” meaning “first!” Also “بدعاً” is an infinitive noun! See إعراب القرآن، لمحمود صافي!

¹² The word “أوحى” in “يُوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

¹³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

¹⁴ The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

¹⁵ The word “خير” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير!”

¹⁶ The word “إماماً” has many meanings leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال”=adverbs or “تمييز”=distinctions! For distinction seems to me more applicable!

¹⁷ The word “musaddegon” is more than an “affirmer,” as “affirmer is for affirmation or confirmation!”

¹⁸ The hidden pronoun in “لِيُنذِرَ” could refer to The Messenger or to The Book, i.e. The Qur'an! See القرطبي!

¹⁹ The word “ظالم”=“فاعل الظلم”= “wrong-doer” and “ظلم”=“wronged!”

²⁰ Here again there is no single word in English for the noun “بشرى” so we resort to transliteration and parenthetical explanation! So, bushra (a pleasing-tiding)! And “بشرى” unlike its verbal conjugates, throughout The Qur'an always use it for the “khayrey” (desirables, goodnesses, worthinesses)!

(reverentially and benevolently); bore him his mother discomfordingly²¹ and delivered him discomfordingly; and his bearing and his weaning (are) thirty months, until if [he] reached his *ashuddo*²² (prime/full mental and physical strengths) and reached forty years^w [he] said: my Lord *aw'ze'aney* (let-dispose me [You s]) to thank Your^tboon^{w23} which^u *an'amta*²⁴ (You^g had graced bounteously and ennoblingly the most desirable and delighting boons) on me and on my twain begetters-parents; and that [I] work righteously (which) [You s] delight it^x; and let-reform for me [You s] in my progeny^w; verily I repented to You^g and verily I am of the Muslims.

إِحْسَنًا حَمَلَتْهُ أُمُّهُ كُرْهًا
وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصْلُهُ
ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ
وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحَ لِي
فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ
الْمُسْلِمِينَ ﴿٥٠﴾

16. Those whom^t *nataqabba'lo*²⁵ ([We] clemently accept) a'n²⁶ (from/ regarding) them *ahsa'na*²⁷ (perfecter and beautifuler) of what they^z worked and We overlook a'n their misdeeds^w in the Paradise's^w companions; the truth's promise, which^x they^z [were] promised.

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ
مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ
فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ
الَّذِي كَانُوا يُوعَدُونَ ﴿٥١﴾

17. And who^x [he] said to his both begetters (parents) fie for you both, do you both promise me that *okbraja* ([I] be emerged/produced) while *qad* (already and affirmatively) ceded-she^{y28} the generations of before me; while both (are) beseeching Allah, *wayla* (woe to/valley in Hell for) you^g let-believe [you s]; verily Allah's promise (is) right; then [he] says: not this except the [firsts'] (ancients') fables.

وَالَّذِي قَالَ لُؤْلُقِيهِ أَفِ لَكُمْ
أَتَعِدَّائِي أَنْ أَخْرَجَ وَقَدْ خَلَّتِ
الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ
اللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ
الْأَوَّلِينَ ﴿٥٢﴾

18. Those (are) who^t righted on them [the] say²⁹ in *Uma-men*^w (peoples/nations) ^w *qad* (already and affirmatively) ceded-she^y of before them of the Jinn and the human-kind; verily they were losers.

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أَمْرِ قَدْ خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ
وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٥٣﴾

19. And for each (are) ranks^w of what they^z worked; and to fulfill³⁰ [He] (for) them their works and they (are) not *yodh'lamoona*³¹ (to be wronged they').

وَلِكُلِّ دَرَجَتٍ مَّا عَمِلُوا وَلِيُوفِيَهُمْ
أَعْمَلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

²¹ See the *Lexicon* attached to this Translation for the distinction between “كُرْهًا” *dhammah* on the “ك” as in this *Ayah*, and “كُرْهًا” *far'ba* on the “ك” as in (S3:83), and “إِكْرَاهًا” as in (S2:256)!

²² The Arabic word “*ashudda*”=“أَشُدَّهُ” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths!

²³ See the *Lexicon* attached to this Translation for “*ne'amali*” (“boon^w”)!

²⁴ The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by “أنعم” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

²⁵ The Arabic word used in The Qur'an is “تقبل” not “إقبل” or “فقبل” = let you accept, or accept. Thus, “تقبل” means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete! So, Allah is besought to accept it as is, with the already known shortcomings it may have therein! So Allah accepts it by His clemency! So, تقبل = clemently accepted!

²⁶ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition عن!

²⁷ In Arabic grammar, generations is feminine, so it's referred to by the feminizing-denotative suffix=she^y! See the Prelude!

²⁸ There is no English word for أحسن = *absane*! Both words perfecter and beautifuler are in their adjective sense!

²⁹ The expression “righted on them the say” is an Arabic tongue expression meaning: it became necessary to penalize them!

³⁰ The word “يوفي” in “ليوفيهم” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it!

³¹ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*!

20. Andday(*to be*) exposed whom^r they^z disbelieved over The Fire^w; you^c undid³² yourⁿ goodies^{w33} in yourⁿ life^w (*of*) the world^w; and *istamta'atom*³⁴ (*you^z had lengthily affirmably relished the transitory worldly delights*) by it^w; so today you^z (*are to be/being*) requited the disgrace-torment by what you^c were *testakberona*³⁵ (*you^z affirm standing haughtily above submission*) in the Earth^w by other than the right; and by what you^c [were] *tafsogoona* (*rebellious you^r vis-à-vis Allah's command*).
21. And let-remember [you^s] Aaden's brother, *edh* (*when-/since*) [he] warned his people by the *Ahqa'fe* (*winding sand hills*) while *qad* (*already and affirmatively*) ceded^w the *no'thoro* (*iterative warners*) from between his hands^{w36} and from his rear; that let-not worship you^z except Allah; verily I *akhafo*³⁷ ([I] *fear/ know*) over/on you^b a great days' torment.
22. Said they^r: have you^g come (*to*) us to *ta'afeka* ([you^s] *slandrously-dissuade/speciously deter*) us a'n (*off*) our *aleha'te*^w (*deities*)^w; so *eetey*^x (*let-yours bring/ come to*)^x us by what [you^s] promise us, *en* (*if*) you^g were of the *ssa'degeena* (*they who always enforce the truth*).
23. Said [he]: verily only the knowledge (*is*) *enda* (*by munificence of/ by Rule of*) Allah; and [I] communicate (*to*) you^b what I (*had been*) sent by it^x; [and,] but I see you^b a people *tajhaloona*³⁸ (*you^z act ignorantly or incorrectly*).
24. Then *lamma* (*when/ whence*) they^z saw it^x contingent^x advancer^x (*towards*) their valleys, said they^z: this (*is*) *aa'redhon* (*nimbus-contingent*) raining us; rather it^x (*is*) what *ista'ajaltom* (*you^c sought hastening*) by it^x; a wind^w in it^w a painful torment^x.
25. [It^w] destroys every-thing by command^x (*of*) its^w Lord; so they^z became³⁹ not (*to be/being*) seen except their dwellings; like *tha'leka* (*he-that-afar-it/ that*) We requite the people the criminals.
26. And *laqad* (*verily, already and affirmatively*) We empowered⁴⁰ them in what *en* (*not*) We empowered you^b in it^x and We made for them a hearing and

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى
النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي
حَيَاتِكُمْ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا
فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

وَأَذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ
بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا
إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٢١﴾

قَالُوا أَجِئْنَا لِنُفِِكَنَا عَنْ ءَالِهَتِنَا
فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٢٢﴾

قَالَ إِنَّمَا أَلِمْ عِنْدَ اللَّهِ
وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي
أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ
أُودَيْتِهِمْ قَالُوا هَذَا عَارِضٌ
مِمْمَطَرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ
رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

تَذِمُّ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا
لَا يُرَى إِلَّا مَسَكِنَتُهُمْ كَذَلِكَ
نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

وَلَقَدْ مَكَنَّهُمْ فِيْمَا إِنْ مَكَنَّاكُمْ
فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا

³² The word “أذهب” = “undid,” in “أذهبتم” means: consumed or wasted or used up!

³³ The word “طيبات” = “goodies” = “goodies,”^w = a feminine gender means any thing *delectable and legitimate*!

³⁴ The word “استمتع” = “دام له ما يستمعه منه” see “اللسان” or is “تمتع طويلا” see “الهادي” hence *lengthily* is added to *emphasize this concept*!

³⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

³⁶ The locution “before his hands” is an Arabic *tongue* expression meaning: *before him or ahead of him*; and the word “النذر” = “warners” meaning the “messengers!”

³⁷ Linguistically the word “خفت” carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

³⁸ The word “تجهلون” = “tajhaloon” is rooted in “جهل” meaning: (1) *was ignorant of*, (2) *believed in some thing contrary to reality*, (3) *did some thing not correct*!

³⁹ The word “أصبحوا” is based on “أصبح” which means *became or happened by next morning*!

⁴⁰ The word “مكن” in “مكنا” means “*found*” or “*established*!” It also means “*enabled*” or “*empowered*!” Clearly, the English word “established” does not imply or connote the same as “مكن” *per se*!

abssa'ran (insights/discernments) and af'edatan (keen-preoccupation of the hearts); then not enriched⁴¹ a'n (regarding) them their hearing and nor their insights and nor their af'edato (=af'edatan) of a thing, edh (while) they^z were rejecting by Allah's Aya'te^w (signs/proofs) and haqa (befell besiegingly) by them what they^z were by it^x yastab'zeona (they^z affirmably jest).

27. And *laqad (verily, already and affirmatively)* We perished what (*is*) around you ^b of the villages ^w and We variegated the *Aya'te^w*, (*miracles/signs/proofs*) *la'alla (craving currently unavailable deed that/perhaps)* they return they^z.

28. So *lawla (why have not)* succored them who ^r *itta-khatho⁴² (they^z took and presumed)* of lesser than/-without Allah a sacrifice⁴³ *aa'lebatan^w (deities)*; rather they^z strayed *a'n (off)* them; and *tha'leka (he-that-afar-it/that)* (*is*) their *efko^x (slandorous-fabrication/specious concoction)*^x and what they^z were forging.

29. And *edh (when/since)* *ssarafna (We dispatched)* to you ^g *nafaron (three to less than ten)* of the Jinn *yasta'meona⁴⁴ (they^z affirmably listening)* (*to*) The Qur'an^x; so when they ^z *hadhara (attended at predetermined time and place)* it^x said they^z: let-hearken you^z; then *lamma [it^x] (had been)* finished, they ^z turned/diverged to their people warners/warning.

30. Said they^z: O, our people; verily we heard a book^x (*which had been*) descended from after *Mosa (Moses)*, *mussaddeqan⁴⁵ (accepter as credible)* for what (*is*) between its ^x both hands; [*it^x*] aright-guides to the right and to a way/road straight.

31. O, our people; let-answer you^z Allah's inviter and let-believe you^z by Him/him⁴⁶; [*He*] forgives for you ^b of your ⁿ offenses and [*He*] precludes you ^b from a painful torment.

32. And whoever not answers [*he*] Allah's inviter, then (*is*) not surely enfeebler [*he*] in the Earth^w and not for him of lesser than/without Him *an'leyao⁴⁷ (guardians-/allies)*; those (*are*) in a misguidance manifest.

33. Have [and] not seen they^z verily Allah, Who [*He*]

وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ
شَيْءٍ إِذْ كَانُوا تَجْحَدُونَ
بِقَايَةِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنْ
الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٣١﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ
دُونِ اللَّهِ قُرْبَانًا ءِلهَةً بَلْ ضَلُّوا
عَنْهُمْ وَذَلِكَ إِفْكَهُمْ وَمَا كَانُوا
يَفْتَرُونَ ﴿٣٢﴾

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ
يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا
حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ
الْوَلَاءُ إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٣٣﴾

قَالُوا يَقَوْمُنَا إِنَّا سَمِعْنَا كِتَابًا
أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا
بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى
طَرِيقٍ مُسْتَقِيمٍ ﴿٣٤﴾

يَقَوْمُنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا
بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ
وَيُخْرِجَكُم مِّنْ عَذَابِ أَلِيمٍ ﴿٣٥﴾

وَمَنْ لَا يَجِبِ دَاعِيَ اللَّهِ فَلَيْسَ
بِمُعْجَزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ
دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ
مُّبِينٍ ﴿٣٦﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ

⁴¹ The word “اغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes sufficed and not vice versa! As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task! Hence “enriched” is superior!

⁴² The word “اتخذ” from “الإنخاذ” which is “افتعال” for “الأتخاذ”, as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁴³ The word “قربانا” = “ما يتقرب به” so such “sacrifice” is to be their intercessors to Allah! As they say: “not [we] worship them except to they nigh us to Allah a nigh!” (S 39:3).

⁴⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

⁴⁵ The word “musaddeqan” is more than an “affirmer,” as “affirmer is directly for affirmation or confirmation!

⁴⁶ The pronoun “هـ” in “به” could refer to the inviter (Mohammad, SAW) or by Allah, SWTA, Who will forgive for them their offenses! See القرطبي!

⁴⁷ The word “اولياء” could also mean, among them: protector, friend!

created the Heavens^w and the Earth^w and [He] fatigued not by their^w creation, (is) surely *Qadir*⁴⁸ (He-Who is capable of: giving/ doing/ enforcing/ influencing) over/on to quicken [He] the dead; *bala*⁴⁹ (certainly-not); verily He (is) over every-thing Omnipotent.

السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَئِثْ
بِخَلْقِهِنَّ بِقَدِيرٍ عَلَى أَنْ تَحْيِيَ
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٣٣﴾

34. And day (to be/ being) exposed whom^r they^z disbelieved over/on The Fire^w; is this not by the right; said they^z: *bala*⁵⁰ (certainly-not), by⁵¹ our Lord; said [He]: so let-taste you^z the torment by what you^c were disbelieving.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى
النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا
بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

35. So *issber* (let-hold on patiently [you^s]) like *ssabara* (had held on patiently) the resolve-possessors of the messengers; and let-not *tasta'ajel* ([you^s] affirmably hasten) for them, as if they, day they^z see what they^z (are being) promised, not waited they^z except an hour^w of a day; announcement; is (to be) perished except the people the *fa'seeqoona* (rebels vis-à-vis Allah's command).

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ
الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا
إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغَ فَبَلَ
يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾

⁴⁸ The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

⁴⁹ The word “bala”= “certainly-not” is absolutely not synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

⁵⁰ Ibid, for “إبلى”

⁵¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!